What is the Statistical Value of the Catholic Directory?

The Rev. Reuben Parsons, in the *Freeman's Journal* of April 5th, asks when we shall have a Catholic directory which will justify a recourse to its pages. The *Ecclesiastical Review* [April, 1902] finds fault with the Directory for not giving a larger increase in Catholic population for 1901 than 191,968, whilst for 1900 it gave 645,312. The *Ecclesiastical Review* is dissatisfied also with the number of priests given in the Directory, which it states to be 11,636, being "351 less than in January, 1901. This apparent decrease is on the side of the secular clergy, as the regulars show a gain of 34."

Where the *Ecclesiastical Review* got its figures, we do not know. The number printed in the copy before us is 12,429, made up of 9,318 seculars and 3,111 regulars, showing an increase for both over 1901, when the total number of the secular clergy was given as 8,977 and the regular as 3,010.

Puzzled by these contradictory statements, we took the trouble of adding the items given in the particular summaries, *a*, of the increase of baptisms over burials; *b*, of the number of the secular clergy given for each diocese; *c*, of the school statistics in several dioceses taken at random—St. Paul, Oregon City, and Alton. This is the result:

a. The life statistics of 23 bishoprics, with a total Catholic population of 3,218,000, show a natural increase (baptisms over burials) of 63,882, or nearly 2 per cent. As these 23 dioceses are fairly representative of all the dioceses in the United States, we may take that increase of 2 per cent. for all of them, obtaining thus a total increase of 214,000, as against 192,000 reported by the Directory. Hence that number is probably not much out of the way, especially when we consider that certain dioceses (e. g. Alton and Belleville) for the last ten or twelve years have invariably reported the same number.

b. Regarding the number of clergymen, we have not verified the addition of the general summary in the Directory; but we have compared the items given there with those of the particular summaries, and found, in the first place, that Baltimore has 192 seculars and 204 regulars, instead of the 158 seculars and 238 regulars with which it is credited in the general summary. In Alton there are 114 seculars, instead of 141; Newark has 190, instead of 195. For Scranton the general summary gives 182 seculars, but no

regulars, whilst the statistics of the diocese show 171 seculars and 11 regulars; for the Indian Territory 24 regulars are given, while in the particular summary it has but 11.

Adding the single items as given in the particular summaries, we obtain 9,470 seculars and 3,107 regulars, whilst the general summary for 1902 gives 9,318 seculars and 3,111 regulars. In other words, we have an increase of nearly 500 secular and nearly 100 regular clergymen over the figures given in the general summary of 1901. How true the figures for 1901 are, we can not say, as we did not take the trouble to investigate them.

c. Now we will take the school statistics of the dioceses of St. Paul, Oregon City, and Alton.

The particular summary credits St. Paul with 90 parochial schools, whilst in reality, according to the detailed account in the body of the Directory, it has only 83 parishes or missions with parochial schools, and two in course of erection,—in all 85. The number of pupils is given as "about 15,600," the sum total of pupils as 17,290! Our readers will remember how some years ago we showed that the Archdiocese of St. Paul had in reality a few thousand pupils less than was officially reported. Adding the number of young people under Catholic care, as given in the particular summary for St. Paul, we find 18,774, instead of "about 24,000," as erroneously stated in the same place.

For the Archdiocese of Oregon City, the particular summary gives the number of parochial schools as 24; in reality there are 26 by actual count. The total number of pupils is given there as "about 3,021," while the sum obtained from the figures quoted for the various parochial schools is only 2,654.

Alton, credited in the Directory with 65 parochial schools, has only 64, the one at Kampsville having been closed since last May. The number of pupils is given in the particular summary as 7,814, while in reality there are but 7,638.

We shall add one more item as to the increase in the Catholic population. St. Paul is credited with a growth of but 10,000 in the last 5 years, whilst the life statistics of the year 1900 alone give it an increase of 4,715.

Such are a few errors gleaned at random. Must we not conclude that the balance of the Directory is equally unreliable? If that conclusion be too large, we are at least enabled to say on the basis of our limited investigation that the *Ecclesiastical Review* is decidedly off when it declares that the publishers deserve support and assistance for their "painstaking." When these publishers decided to raise the price of the Directory, THE REVIEW willingly conceded that the increase would be justified if they would give us more reliable information. Have they done so?

If the Directory is to be merely a "business-guide," let them say so; but if its statistics shall have any real value, it is time for the editors to wake up.

Meanwhile we think it would be well to quit parading these unreliable statistics in the Catholic press.

A Bishop's Initiation Into the Order of the Knights of Columbus.

A REVEREND subscriber writes to the Editor of THE REVIEW: The Knights of Columbus claim that many clergymen, even several bishops, belong to their order, and boast that all applicants, bishops, priests, and laymen alike, have to pass under the same Caudine yoke in their initiation. Now please tell me what picture does a bishop cut who submits to the ritual recently published in THE REVIEW?

Before my mind a contrast arises. A prince of the Church, a successor of the Apostles, has arrived in a parish for confirmation. A cross-bearer, acolytes, a long string of boys and girls dressed in white, accompanied by their pastor and other visiting clergymen, arrive at the presbytery to conduct his Lordship to the church. Hardly has he entered, when the choir entones a magnificent "Ecce sacerdos magnus." The multitude kneels to receive the episcopal blessing. He is led to the altar. Mitred, staff in hand, Apostolic words on his tongue, he speaks about the Holy Spirit, the spirit that moved over the waters in the beginning, shaping and forming and vivifying all things.....the Spirit that to-day in the sacrament of confirmation shall shape and form and vivify those to be confirmed, into true soldiers of Christ. "The Spirit Who shoes your feet with the preparation of the gospel of peace: who gives to you the shield of faith wherewith to extinguish the firy darts of the evil one, Who gives you the helmet of salvation and the sword of the Spirit (which is the word of God), etc., etc." In glowing words the Bishop then describes the honor and dignity of a soldier of Christ and the enrapturing reward awaiting him in the end of his fight against the world, the flesh, and the Devil.

Now, the other picture. That prince of the Church, that successor of the Apostles, has donned his Prince Albert. Despite the dim light of the evening, the purple of his cravat still marks him a bishop of the Church. With a goodly number of his flock, who

heard his sermon about the "Soldier of Christ," he waits to be "knighted." The chaplain, one of his ecclesiastical subordinates, but now his superior, is going through the ceremonies. The Bishop listens, blindfolded.

"Sirs: The eye is the most delicate, beautiful, and useful organ of the human body; it is a masterpiece of God's handiwork, the index of character, the window of the soul.....and while we have deprived you temporarily of its use, we have done so to symbolize the darkness and the doubt in which we all wander who are not guided by the light, etc." (The Bishop—a blind Job?!)

"Urged by the necessity of impressing clearly and indelibly upon your mind a prime essential of this order, we have thus shut out all distraction from your vision."

"Curiosity has ever been a great impelling force with men. It is this that electrifies that wonderful magnet, secrecy, which attracts all mankind" (bishops included, of course.)

"Secrecy is one of the most valuable charms of this society, and is therefore to be guarded absolutely. Hence before you shall behold even a glimpse of the hidden mysteries of this order...., we demand of you this indispensable pledge, the violation of which is dishonor as a man, disgrace as a Knight, and ignominious casting out from our ranks." (The promise is read and those who will not or can not keep it, asked to step out.) The Bishop stays, if he can bind his conscience to keep secret what he does not yet know himself, and that "until death," and as a reminder receives a slap on his mouth. (Really edifying!)

But that is not all. Not knowing what Christ has prescribed as means of salvation, he must listen to the fine instructions of the chaplain about the skull and the crucifix and Mother Church. And to this Holy Mother Church, to whom he is already doubly oath-bound by his double ordination, he promises by the Cross "unswerving loyalty and obedience—even to the relinquishing of his membership in this order, if in her wisdom it should be deemed necessary, which God forbid."

If this is not blasphemy, it certainly is mockery. And not yet all. To become a full-fledged knight, the Bishop has to put on the pilgrim's garb, in order "to give edification and also to secure respect and courtesy".....And now, "being impressed with the solemnity of his undertaking," he is sent to the Worthy W., who, in turn, will "escort him to the Worthy D. G. K., in order to show the cross with which you have been invested."

All this tomfoolery might be practiced on a schoolboy, but is it compatible with the dignity of a Catholic bishop?

That Mission to the Vatican.

"*Man merkt die Absicht und man wird verstimmt.*" Such was our first thought when we heard of the alleged plan of sending a government commission to Rome to confer with the Vatican on the settlement of the Philippine friars' land question. It was as plain as daylight to any American acquainted with the character of his government and the trend of public opinion, that such a commission would never be sent. It was equally plain to every one who could read between the lines, that the whole thing was gotten up chiefly and primarily to boom that great politician in our hierarchy, Archbishop Ireland of St. Paul.

When the great commission simmered down to a simple visit of Governor Taft, the admirers of His Grace of St. Paul, far from being discouraged, unblushingly continued to blow the horn. Listen to this blast from the Washington correspondence of the Minneapolis *Daily Times* of April 17th:

"Archbishop Ireland of St. Paul has joined issues with Msgr. Donatus Sbarretti, the Delegate Apostolic to the Philippines, and at present it seems that the victory belongs to the Archbishop. The visit of Governor Taft to Rome is a distinct triumph for the Archbishop, and it takes a certain amount of importance from Msgr. Sbarretti's mission. Archbishop Ireland believed that an American should be sent to settle the problem of the friars' lands, but his advice to Rome was not accepted. The energetic prelate from St. Paul then turned his efforts to the administration. He was in favor of a commission going to the Vatican with full power to settle all existing difficulty, but President Roosevelt, after mature consideration, decided that a commission was not needed. In the meantime Msgr. Sbarretti arrived in this country with full plenary (*sic!*) power to make terms for the friars. Neither the President nor the Secretary of War care exactly how the question is disposed of, so that it is satisfactory to those concerned. Msgr. Sbarretti was accepted and he is now en route to Manila. Archbishop Ireland has, however, convinced the President that Governor Taft will accomplish better work by going directly to Rome than if he deals through Msgr. Sbarretti. To-day it was announced at the White House that the prelate's advice had been accepted. This will increase Archbishop Ireland's prestige at the Vatican in a most material way. The fact that an American official comes on a mission to the Pope, through his advice, *will place him far above his competitors for the red hat.* It is stated at the War Department that Governor Taft's visit is simply one of courtesy, but this will not deprecate Archbishop Ireland's honors. In Vatican circles it is stated that this is to be the opening wedge

and that an agreement will soon be reached with the United States about the Catholic possessions acquired from Spain."

Strangely, some eminent Roman prelates, if we are to judge from the newspapers, were induced to believe in this balderdash and to expect wonderful results even from the attenuated mission of the solitary Taft, whose testimony before the Philippine Commission has shown him to be a narrow-minded and bigoted fanatic.

It is all the more necessary then, that THE REVIEW inform those in high station at the Vatican, who are its regular readers, that Governor Taft's visit to Rome, if it really comes about, will have absolutely no significance whatever. Already the leading organs of the administration are protesting against the exaggerated importance attributed to it especially in foreign newspapers.

"There has been no little misrepresentation of the mission which Gov. Taft is to have to Rome," says the well-informed Washington correspondent of the leading organ of the administration in these parts, the St. Louis *Globe-Democrat* (April 22nd). And he proceeds to explain: "He (Taft) will visit the Vatican and confer with the Pope or his direct representatives solely to reach a better understanding as to the relations which will be necessary between the business representatives of the Church and of the Commission in the transfer of the land holdings of the friars in the Philippines.....Instead of the visit of Gov. Taft being one which can be construed as a recognition of the temporal power and authority of the Pope, *it has a directly different design. It is to end the power of the Church in the Philippines in directions which it has been exercised under the Spanish occupation* (sic!). For years the friars who owned the lands, backed by the Spanish government, have collected taxes, rented lands and exercised autocratic power over the people. Gov. Taft's mission to Rome will be to end this state of affairs and make more easy the negotiations which will be necessary in arranging for the transfer by purchase of these lands to this country. There was some talk of the United States sending a special commission to the Vatican for the purpose, but this has been decided to be unnecessary.

"After the visit of Gov. Taft further negotiations can be carried on at Washington and Manila by the representatives of this government and in the regular way."

(Italics ours).

Our own positive advices enable us to say that this statement contains the plain, unvarnished truth. Taft and others are partly amused and partly annoyed by the joyful anticipations, so freely expressed, of Catholic newspapers in this country and in Europe, though we think they are too shrewd to imagine for a moment

that the great white diplomat of the Vatican can be caught by any such transparent tricks as have been and are employed by various interested persons in this whole ridiculous business.

Prof. Harnack on the Catholic Church.

Not because we value the opinion of this liberal Protestant theologian over much, but simply as a matter of news, we reproduce it here as found in his look 'The Essence of Christianity.' In the opening of the 14th lecture he asks the question: "What is the Roman Church?" and answers it as follows:

"It is the most comprehensive and powerful, the most complicated and at the same time most harmonious structure so far produced in history. All the faculties of the human mind and soul and all the elementary forces within the control of man, assisted in erecting this structure."

The question, "What has the Roman Catholic Church achieved?" he answers thus: "She educated the Romano-Germanic nations; she gave the youthful peoples civilization, and not for once only, to keep them at the lowest level; no, she gave them something that could be developed and she directed this development for almost a thousand years. Up to the 14th century she was their mother and guide; she gave them ideas, defined their aims, and developed their powers. Then they became independent and followed their own ways, ways she did not point out and would not and could not follow; but even during the last 600 years, she did not lag behind, like the Greek Church, but with comparatively short intervals she always held her own in all political movements, and in all intellectual movements she takes an important part. Of course, she is no longer the leader; on the contrary, she often puts on the brakes, and this is not always to be regretted when we consider the fads and mistakes in the researches of modern scholars." (Page 153).

Another boon for which the nations are indebted to the Roman Catholic Church is, in Harnack's opinion, the fact that she established in Western Europe the idea of the independence of religion and the Church, in opposition to the attempted assertions of the State's omnipotence in intellectual matters.

The Catholic character of the Roman Church is frankly admitted by Harnack; in fact, he calls it one of the elements constituting the peculiarity of the Church. Her Apostolic character, i. e.,

the historical continuity that connects the Papal Church with the beginnings of Christianity, could not escape his notice as a historian, and if he emphasizes (page 156) that the regular succession of ecclesiastical officials was ever the object of the greatest solicitude in the Roman Church, we can only thank him for this corroboration of a circumstance from which the idea of Apostolicity is mainly developed. That he admits the unity of the Church we have seen above, and he also grants her the attribute of sanctity: "At all times she produced saints in as far as men can be called such, and produces them even now. Trust in God, real humility, certainty of salvation, giving up life in the service of brethren, are to be found among her members: many take up the cross of Christ and practice that judgment of self and joy in God acquired by Paul and Augustine." (Page 166.)

It is true, Harnack fears that this gigantic structure can not last forever. Will the Church—he asks—be able to hold her own in the coming upheaval of things? Will she be able to stand the increasing tension in the intellectual life of the nations? Will she survive the retrogression of the Latin nations? Of course she will, Mr. Harnack. The Church will survive all earthly empires, because He who assured her of His assistance is more than man: He is God.

CONTEMPORARY CHRONICLE.

THE RELIGIOUS WORLD.

The Federation.—It is the practically unanimous sentiment of the German Catholic press of the country that the federation movement, of which they are all so heartily in favor, is headed in the wrong direction and that it can not hope for the support and cooperation of the many strong German Catholic State Federations, unless it shakes off the incubus of the utterly incompetent Mr. Minahan and grants the State federations of the various nationalities a reasonable degree of autonomy. The comments of the French-Canadian Catholic press of the East on the recent developments are pitched to the key: "I told you so; how wise we were when we refused to take any part in the movement at all."

This is very unfortunate. We hope something will be done at the Chicago convention to restore confidence. The "Ceterum censeo" of THE REVIEW is: *Minahan must go!* A sensible and intelligent president may be able to retrieve some of the lost ground, though we fear Minahan's egregious blunders will prove a deathblow to the worthy and well-meant movement.

Laymen Should Study Theology.—We are informed that a steadily growing number of Catholic students in Germany, preparing them-

selves for the secular professions, are attending the theological lecture courses at the universities, especially those on apologetics and Church history. They are offered all possible encouragement in their laudable endeavor to obtain some knowledge of theological subjects. One of our friends suggests that in this country Catholic laymen are in still greater need of at least a smattering of theology. Yes, but where are they to obtain it? The present writer would have gladly attended courses in dogmatic theology, apologetics, and Church history, had he had any opportunity whatever. No such opportunity offered. Private study was and is his only means of acquiring that elementary knowledge of theology which is indispensible to the Catholic journalist, not to say to every cultured Catholic.

The Independence of the Holy See.—It is refreshing to see at least one of our great American daily newspapers taking a somewhat juster view of the question of papal independence. In its edition of March 2nd, the N. Y. *Tribune* editorially said among other things:

"The crux of the whole matter is that whereas the Roman Catholic Church now claims, as it has ever done, to be international and universal in its scope and sympathies, having no more regard for one country than for another, it would apparently forfeit that claim and reduce itself to the rank of a mere national or local church if it accepted the situation and made terms with the Italian government. So long as it was seated in a territory of its own, over which the Pope was temporal sovereign, it could maintain its political independence. It can do so even now, with its territories taken away from it, so long as it declines to recognize the authority of the Italian government in the papal metropolis. But to acknowledge the authority of Victor Emmanuel would make it politically tributary to him, and would make it simply the Italian national church. So much for the case from the Pope's own point of view. Highly important, too, is the point of view of other nations. That church now enjoys in France, Austria and other countries a certain political standing and support. But if it became in any measure identified with the Italian government we can scarcely imagine the governments of those countries continuing to give it such recognition and support. It would then be to them an alien institution, the annex of an alien government. Thus it would lose its standing and support. Nor is that all. The political influence of the Church is well known to be great. The exercise of that influence is tolerable so long as it is not exerted in behalf of any particular nation, but only in behalf of the interests of the Church. But if the Church became, or came to be regarded as, an Italian national church, then its political influence would be regarded as in the interest of the Italian government, and would naturally be intolerable to other nations."

This is not a very broad view to take, of course; nor is it nearly adequate, ignoring, as it does, the fundamental consideration of justice involved in the question. But it is at least an approach to a fairer estimate than the one that has hitherto been current in our secular press.

EDUCATION.

The New English Education Bill.—The *Tablet* (No. 3,229) prints the full text of the new English education bill, which it welcomes as a bold piece of constructive statesmanship and as well calculated to bring about not only an equitable but a final settlement of the vexed educational difficulty. The bill rests, and is built upon, the frankest recognition of the great principle, so totally ignored in the U. S., that all the schools of the nation doing the essential work of teaching the children of the people, are alike entitled to an equal wage for equal service. Henceforth in England all the public elementary schools, both voluntary (14,000 in number, with some three million pupils) and board, will be treated alike, will be under the same general authority, and be regarded as having an equal claim upon the public funds.

Of the other features of the bill the most welcome is the clause dealing with what are called "unnecessary schools." In the past, though the Catholics of a district were able and willing to build a school for their children at their own cost, it would be considered "unnecessary," and so shut out from all share in the government grants, if there were sufficient places in the neighboring board school. In future, if there are a reasonable number of Catholic children, the Catholics of the district will be free to build a school at their own expense, and then to have it regarded as a public elementary school, for the maintenance of which the local authority will be responsible.

The removal of this long-standing and most legitimate grievance is balanced by a concession to the Nonconformists. If a sufficient number of parents in a parish where the only school is a Church of England school, declare that it is unsuitable for their children, they may, with the permission of the local authority and consent of the department, call for a separate school to be built at the cost of the rate-payers. Mr. Balfour, in making this announcement, seemed to be under the impression that he was dispensing an even-handed justice all around. He explained that he "drew no distinction between the desire of parents for denominational teaching and their desire for undenominational teaching." There is just this distinction, that the parents who want dogmatic teaching must pay for the new school themselves, while those who prefer undogmatic teaching, though already protected by the conscience-clause, may have a separate school built at the expense of their neighbors.

On the whole, the new bill is based on broad and just principles. When will the school question be treated with equal broadness and justice in these United States?

POLITICS AND SOCIOLOGY.

A New Scheme to Avoid Labor Troubles.—In order to remove the most serious obstacle to the securing and maintenance of friendly relations between employers and employés, viz.: the lack of some machinery for preventing a difference from ending in a strike before an attempt at arbitration is made, a new scheme has recently been proposed, of which we find an account in the N. Y. *Evening Post* of Feb. 22nd.

The fundamental feature is the establishment of a permanent

body for the settlement of all questions as they arise—a body constituted when both sides are cool, and considering issues submitted by people who still remain cool. This "central court of settlement and appeal" is to have three salaried members, chosen for a term of not less than three years, who will be the nucleus of a larger body of nine men, six of whom will be constantly shifting. One of the central three is to be chosen by the workmen in the various building trades, acting through a committee; the second by the employers, acting in the same fashion, and the third by these two. Whenever a question should be raised in any trade—as, for example, the painters—the three permanent members of the court would be reinforced by three men representing the employers and three representing the employés in this trade, making nine in all. These six temporary members would bring expert knowledge of the special conditions affecting their trade to supplement the grasp of general principles affecting all trades possessed by the three who sit permanently. The nine would decide, say, the terms on which the employing painters and their employés should work for the coming year, and then these six temporary members would withdraw, to be replaced by six representing the carpenters, six who should act for the plasterers, and so on. When all trades have thus been through the court, announcement will be made of every agreement that has been reached, and these agreements will be the rule by which all who have to do with building operations, as employers and employed, are to be governed for the next twelve-month.

Should any controversy arise as to whether either side in any trade is living up to the agreement, recourse would at once be had to the court. If, for instance, the steam-fitters should think they had a grievance against their employers, their three special representatives, with the three representing their employers, would join the standing three, and the nine would render their decision after hearing all the evidence and considering the merits of the case. Meanwhile the employers in every trade would be pledged not to order a lockout and the workmen not to order a strike, so that the development of a controversy need cause no interruption of work or inconvenience to the public.

The proposed court would have no legal authority. It would depend solely upon moral influence for the execution of its decrees. But it is believed that a hearty acceptance of the scheme by both sides in all of the many trades would give such weight to any decision of the body that neither side to a dispute submitted to it would challenge the odium involved in repudiating its authority.

This plan is reasonable and practicable, and we are glad to learn that it is likely to be tried on a large scale in Boston during the present year.

LITERATURE.

'The Marriage of Laurentia,' by Marie Haultmont (B. Herder, St. Louis. Price $1.60) deals with the upper-class Catholics of England. It is one of the best, cleanest, and most interesting novels of the year. Absorbingly interesting as is the love affair, it is by no means the vital point, and the evil of a mixed marriage is plainly shown, as well as the fallacy that one should do evil that good might come.

MISCELLANY.

Dr. Hirsh and Miracles.—In the issue of the Chicago *Chronicle* of April 5th we read, under glaring head-lines, that the Jewish Rabbi, Dr. Hirsh, in a lecture at the Johns Hopkins University, declared the basis of the miracles of Christ to be in hypnotism. "Jesus Christ was a hypnotist," similar to Dowie, Dr. Hirsh proclaims. In his opinion the miracles of the Bible are not facts.

It is too bad Mr. Hirsh did not live at the time of the Apostles. He could have saved them the trouble of dying for their belief in the Lord Jesus. If the things Christ did before many witnesses, such as changing water into wine, multiplying the loaves of bread, healing the blind and the lepers, raising the dead to life, could be accomplished by hypnotism, I am sure Dr. Hirsh and many others would soon be busily engaged in utilizing the remarkable force for revenue's sake. He would find hypnotizing a far more profitable enterprise than giving lectures. Would our wine merchants and liquor dealers not smile, if they could hypnotize water into wine at pleasure? Vineyards and wheatfields would at once become superfluous. What a labor-saving thing hypnotism would be!

But what about our miserable American daily press, that day after day, by publishing such articles, spreads the poison of infidelity among the people, undermines Christianity, and roots out thoroughly the little faith that is still left in the hearts of at least a fair portion of the American people? Is it not leaving the field shamefully to the apostles of infidelity to let the entire daily press in their hands and give them the privilege to infect even Catholic homes with their pestiferous daily rot?

If there is some stamen and love for the cause of Christ left in the Catholics of America, they ought to imitate their brethren in the faith of other lands and not rest until they have in various parts of this prosperous country, good Catholic dailies in a flourishing condition. Tearing down is much easier than building up. It is certainly the very poorest kind of policy to first let the irreligious press do its diabolical work of destruction in the Christian home and then, when it is too late, slowly to approach with the antidote of Catholic dailies. We have much reason to doubt the sincerity of a Catholic who, aware of the evil tendency of the average American daily, is not willing to encourage the establishment of good Catholic dailies as a bulwark against infidelity and immorality.

The Craze for Ping-Pong.—The game of ping-pong, or table tennis, which we described in our number 13, has developed into a fad. It has become "the correct thing." Already it has its own disease—the ping-pong shoulder, or pingpongitis, caused by too much ping-pong. Moreover, it is developing a literature of its own. "Ping-pong books are issuing from the press so copiously," says the N. Y. *Tribune*, "that they will soon fill large space on our library shelves, and even the Shakespeare-Bacon controversy is giving way to the more fascinating contentions of ping-pong." The *Sun* has conjugated the new word: "I ping, thou pongest, he pung we grovel on the floor, ye tear your trousers, they break

the furniture," etc. And the *Mirror* communicates this pretty bit of ping-pong verse from a British contemporary :

TO CELIA.

Ping to me only with thine eyes,
And I will pong with mine ;
We twain may win the Challenge Cup,
If Ping with Pong combine ;
The craze, that in my soul doth rise,
Is doubtless keen in thine ;
I'll take the role of Pinger up,
If thou'lt be Pongstress mine.

I send a table-tennis set
Not so much honoring thee,
As hoping thou thyself mayst share
This latest lunacy ;
But if thou hat'st ball, racquet, net,
And send'st them back to me,
I'll sacrifice myself and swear
To cut Ping Pongery.

Why the Anti-Vaccination Movement is Growing.—Dr. Tildem's *Stuffed Club* for April publishes a letter from Dr. Charles E. Page of Boston, which was refused publication in the Boston *Medical and Surgical Journal*. Great care is taken that the truth does not appear in the average medical journal regarding any medical delusion. Dr. Page says : "It is no disparagement of any man, physician or layman, that he is a pro-vaccinationist. The fact of his being that simply proves that he has never entered into the study of the question of smallpox and vaccinia. He has simply taken it for granted that because everybody in the profession believes in the usefulness of the procedure it must be right..... The writer has often wondered if the *Journal* readers have not thought it rather strange that pro-vaccinationists have never, during all the time this question has been discussed, quoted any statistician, eminent or otherwise, who has given any study to this question and still remains a pro-vaccinist. There is not an instance, either in this country or Europe, of such a statistician at present favoring vaccination, or indeed one who does not condemn it out and out as a delusion and nuisance.....In conclusion the present writer would state as his firm belief that no fight at all can be made by pro-vaccinists along the line employed by anti-vaccinationists in fighting the monstrous delusion of vaccination, that is by going to the very bottom of matters and producing facts which prove their contention. Hence the steady progress of anti-vaccination in every civilized country on the globe-"

NOTE-BOOK.

In the newspaper reports of Father H. Grisar's famous lecture at the Munich Congress of Catholic savants (which we reprinted in our last volume and followed up with several explanatory articles), the eminent Jesuit was quoted as cautioning his hearers against communicating the drift of his lecture, intended only for the learned, to the masses of the Catholic people. As we supposed from the beginning, P. Grisar made no such remark. What he really said, was, as he now explains in a letter to the *Kölnische Volkszeitung* (Litt. Beilage, No. 12), that it was of the utmost importance that he be correctly quoted in the public press. The synopsis of his lecture in the Proceedings of the Congress, we now learn, was not entirely accurate. That the lecture was not published verbatim, the learned Father tells us, was due to "difficulties which had arisen in the immediate neighborhood." It appears that the Apostolic Nuncio at Munich, Msgr. Sambucetti, had been moved to send an unfavorable report to the Papal Secretary of State. As Msgr. Sambucetti does not master the German language, in which P. Grisar spoke, the *Kölnische Volkszeitung* surmises that he must have been misinformed.

In connection with the above, the *Volkszeitung* announces that it is reliably informed from Rome, that, while the S. Congregation of Rites has authorized certain preparatory labors looking to a correction of the historic portions of the Breviary, it is not likely, under present conditions, that any definite results will come from this reform movement.

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In speaking of a commission to be sent to Rome for "settling" the question of the friars' property in the Philippine Islands, the Philadelphia *Record* (April 14th) naively says: "The United States government is neither favorable nor hostile to any particular sect.....It recognizes that, although the Christian Filipinos are practically all Roman Catholics, they are, nevertheless, a unit in demanding that the friars leave the islands."

It were interesting to know how Governor Taft, upon whom the *Record* relies as its authority in this matter, succeeded in getting such information. According to the testimony before the Senate Committee, and according to newspaper reports, most all of the intercourse between Americans and natives is carried on by "interpreters," since few Americans or natives are able to speak both languages fluently. Even the teachers sent there from the United States "teach" through interpreters. How is Mr. Taft able to judge whether the translations given him express the true sentiments of the people? And as for the Filipinos being "a unit" against the friars, why, there never was a proper effort made to learn the opinion of the people about anything! Public schools are to be forced on them, though not wanted by the natives, but when it comes to satisfy a couple of malcontents, who are opposed to the friars, well, that is "a horse of another color," and the "people's" wishes must be respected!

The Axtell (Kan.) *Anchor* recently printed the following unique notice: "We wish to bring to the notice of the friends of A. L. Gilland that his physician has cautioned him against any sudden starts or jerks. It has been the custom many times when greeting the old gentleman to take advantage of his extreme ticklishness. The surgeons say that a man of his nature, after undergoing such a critical surgical operation, would be liable to be badly injured by a sudden start. Therefore, his friends should not greet him in the old way by poking their fingers in his ribs."

That the word liberty may become a fetish, was President Hadley's thesis in a recent address to college students. America is, he thinks, in danger of taking liberty to mean unrestrained individualism. Our people are too prone to disregard the principle of authority, and to chafe under the restrictions which society and business impose upon the individual. Now, it should be remembered that precisely this sturdy individualism—this disinclination to commit one's self to institutions—is the distinguishing characteristic of the Anglo-Saxon race. It is a valuable trait, but, carried to excess, it prevents the finest use of the liberty it secures. What a very free nation needs, in addition to this belief in individual liberty, is a sense of social obligation. The French have no more condemnatory word for a custom or a law than this, that it is "anti-social." There is danger always that competition in business or freedom of action in the individual may assume this anti-social aspect.

The Treasury Department set aside the Constitution of the United States a few years ago long enough to decide that an American lost his citizenship if he remained abroad more than five years. The United States Circuit Court, Judge Coxe, has decided that citizenship of the United States is not within the jurisdiction of an official at Washington. The news will be comforting to American students and artists who seek broader education and milder climates in other lands, while their hearts are true to their own country.

What is the exact meaning of the title "the Son of Man" so often used of Himself by Our Lord in the New Testament? The question is one that has been frequently discussed. Dr. Fiebig has just published in Tübingen an exhaustive study of the problem, in which, in the light of the Old Testament Aramaic, the Mishna and Targums, the Samaritan texts and old Aramaic inscriptions, he comes to the conclusion that the term *enâshâ* and *bar enâshâ* signified indiscriminately "the Man." Thus Our Lord's title would, with reference to Daniel vii., 13, signify "the Man *par excellence*."

How far the American public is already used to reports of atrocities committed by our troops in the name of "civilization" and "Christianity," is shown by the indifferent reception given by the journals to such shameful news as the shooting of poor natives

without trial by Capt. Waller and his men, ("anything over 10 years old") and now the application of "torture" to the poor wretches. And mind you, the Americans must use interpreters, and so it practically depends on one man's will to have the sufferings of such poor people prolonged or stopped, as his whim dictates. If the interpreter has an axe to grind and does not translate correctly, who is responsible for the misery thus caused?

Governor Murphy of New Jersey, the other day, at a hearing on an unsigned bill to place the control of poor orphans with the State Board of Guardians, severely rebuked the Rev. Mr. M. T. Lamb, because, according to his own admission, the Children's Home Society, of which he is superintendent," does not believe in placing poor Catholic children in Catholic families, but desires to place such children in Protestant families."—Mr. Lamb even had the impudence to say that, if the bill were signed, it would make him place Catholic children in Catholic families, which was not right nor conducive to getting such children the best training during the formative period.

Governor Murphy immediately asked Mr. Lamb if the Catholics were not Christians, and Mr. Lamb, finding that he had made a fatal mistake, floundered about in an attempt to get around the question, but he did not retract the assertion of his position regarding the proper disposition of Catholic children.

(Cfr. Philadelphia *North American*, April 2nd.)

If the report is correct, it seems that the Catholics in all the States should go after such concerns as the New Jersey Children's Home Society with a sharp stick. They are another illustration of the "non-sectarian" work of certain public or semi-public institutions.

A New York despatch to the Philadelphia *Record* (April 20th) says that General Chaffee has been instructed to exhaust his last resource in negotiation with the Moros, rather than make a distinctly hostile movement against them. "The dread of a war with Moslems is much greater than with the Christian Tagals, for the religious revolt against our rule would spread like wildfire and open the way for an endless conflict. Moreover, it is probable that if General Chaffee insists upon carrying out his supposed plans, he will have to import more troops from the United States. This would be politically unfortunate, and may involve his recall."

Hence it appears that our administration does not mind a war "with Christian Tagals," who are considered "savages" by our so-called "Christian" troops, killed in cold blood without trial, tortured and what not, all for the sake of humanity. But when it comes to deal with Moslems, who have been granted special privileges regarding slavery, polygamy, etc., in violation of our laws, and yet were spared the affliction of introducing public schools of American pattern and similar doubtful blessings, why then the administration is afraid of the result and its political consequences. If any illustration were required regarding the importance of a Catholic federation for political purposes, it is furnished in that one paragraph.